and comfort, and to help on his growth in knowledge and intelligence. We have been at pains to point out what we consider as among the most striking instances of this latter kind of adaptation. We have also shown that there may be fine threads connecting the physical with the spiritual. But there is a no less curious, though perhaps, in some respects, a more complex relation, between the physical and the moral—the physical, as the lesser, being always regarded as subordinated to the moral, as infinitely the greater. The physical events of providence have most assuredly a bearing upon the character of man.

Can we be wrong in supposing that, if man had been a being spotlessly pure, God would have governed him by a moral law, producing the same harmony throughout the world of mind as physical law does in the world of matter ? It is conceivable that, in such a world, the whole marshalling of the Divine plans would have been clear and orderly, as in the arrangements of a well-regulated family, all the members of which love one another, and love their head. The physical would have been so ordered as to serve the same purposes with those kind rewards and encouragements which parents are ever giving to their obedient children.

But man, it is evident, is not habitually guided by any such moral principle. Take any rule, the loosest and most earthly, purporting to be moral law, and examine him by it, and we are constrained to acknowledge that he is not obeying it. His character being of this description, it is to be expected that the government of the world should be suited to it. It is questionable whether the mode of government best fitted for holy beings is at all adapted to those who have broken loose from the restraints of moral principle. When a father finds his children rebelling against him, and setting his authority at defiance, he must regulate his family on totally different

principles from those adopted when the bonds that connected the members were confidence and love. God cannot in any case abandon the government of any portion of his own universe, and when he cannot rule by moral laws, he must needs curb by physical restraint.

But in pursuing this course of reflection, we are in danger, it must be acknowledged, of outrunning the premises as yet-established. We find ourselves looking into the ^jarpose supposed to be served by them, before determining the facts them-